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WINNERS OF THE SERMON CONTEST

RECENT ARCHAEOLOGICAL DISCOVERIES . . *Carl G. Howie*

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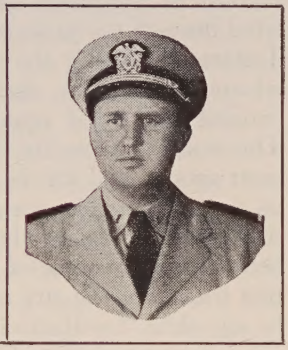
The Great Doors of a Young Man's Life

ROBERT E. HARGIS

CHAPLAIN ROBERT HARGIS is stationed at Elliott Annex, U.S. Naval Training Center, San Diego. An American Baptist minister, he is a member of the Southern California Baptist Convention. Chaplain Hargis is a graduate of the University of Redlands and Princeton Theological Seminary. When serving as pastor of the Verdugo Hills Baptist Church, of Montrose, California, he was a guest professor of homiletics and oral interpretation at the California Baptist Theological Seminary, Los Angeles.



RECENTLY I ran across an intriguing tale about a king who wanted to find the wisest man in his kingdom to serve as prime minister. When his search had narrowed down to three men, he placed them together in a room in his palace. On the door to the room he installed a lock so intricate that it was supposed to tax the utmost in mechanical ingenuity to open it. The three men were informed that whichever was able to open the door first would receive the post of honor. Two of the men eagerly set to work at once trying to discover the proper lock combination by complicated mathematical equations. The third man walked over to the door and turned the handle. It opened readily. It had been unlocked all the time.

Wherever we go, it is plain that we live in a world of doors. Most of them lie within our power to open. All of them are fascinating. This is especially true of strange doors. There is mystery in the creak of unoiled hinges. Who knows what may lie behind the moving panel? From earliest childhood, doors tug at our curiosity.

They can do many things, these doors! They can shut you in and embrace you in the warmth of a home and a fireside, separating you

from all the frustrations of the day. Or they can shut you out and make you an alien and an outcast, unwanted and unloved. But doors are deceiving, and the art of discriminating between the important doors and the unimportant ones is one of the secrets of living successfully.

Suppose we take a look at a man who, it seems to me, discovered the secret of opening and entering the right doors. He moves like a whirlwind through the pages of the New Testament, leaving the impression wherever he goes that he has "turned the world upside down." This stormy personality is Paul, the great apostle, and it is he who gives us our text for this message. As he sits down to complete a letter he has been writing to some of his Christian friends in the city of Corinth, he says this: "I will stay in Ephesus . . . , for a great door for effective work has opened to me, and there are many adversaries."

That's a tremendous way to look at life!

Enemies? Of course. . . . But a GREAT DOOR HAS OPENED TO ME!

Obstacles? Certainly. . . . But a GREAT DOOR IS OPEN!

Danger? What of it? I have this chance to serve God!

There may be riots. Let them come! There may be a whole procession of troubles. Let the procession come! Suppose I should even be called upon to lay down my life? Then let me die! FOR A GREAT DOOR IS OPENED TO ME! I will stay in Ephesus.

Let us make one thing quite clear. This man's greatness does not lie in the size of his opportunities but in the magnificence of his choices. His chance for stature then was no better than yours is now. He simply recognized a great door and was willing to go through fire, if that should be necessary, to enter it.

Here, then, is the simple fact. Let's face it! THERE ARE GREAT DOORS THAT OPEN TO EVERY MAN.

I

Without any question, one of the great doors of a young man's life is the *Door of Memory*.

This is the quiet door. It opens silently, moving on noiseless hinges without a sound. When we least expect it, there it is, swinging open to remind us of the days that have gone by—opening and then shutting again without our asking.

It has a way, this Door of Memory, of opening widest when we are standing a dogwatch or waiting on some foreign shore for the first pale shafts of morning to slash the dark banner of night. And through this quiet door we see "home" and those we love, and memories come marching to meet us and to keep us steady and true.

This is the door that opens silently when the room is black with profanity and when obscene rottenness pushes in on us and claws at our souls, shouting at us to give in, quit, capitulate, throw in the sponge!

This is the door the Prodigal So

could never keep shut. He tried hard enough. He tried to put up bars, to barricade it, to make it secure; but it kept pushing away the furniture he had stacked against it —kept opening.

When Jesus recounted the story of that turbulent young man, he said that the boy asked for "his inheritance," and then, upon getting his share of his father's goods, he "gathered all together and took his journey into a far country." He thought that he had left everything behind except what he had stuffed into his knapsack.

But I wonder if he really came away from home as scot-free as that? I wonder if anybody can? The trouble was—there were those constant memories that kept bursting open the door of yesterday and clamoring for him to listen to them and look at them.

The sound of his father's voice, and his iron-gray hair, the soft laughter of his mother, his easygoing big brother rounding up the cattle at sunset, the well-mannered servants, the hurt expression on his father's face the day he left home: it was this door that, always opening . . . and opening . . . in the night hours, finally brought him to himself and brought him home again from the pigsty.

For you, too, this quiet Door of Memory can become one of the greatest sources of strength. Where *do* you go for light in your dark hours, for strength in your weakness?

"Well," you reply, "I can't go to my past for help—not to my memory—there are far too many things that I don't want to remember."

Well, of course. Which one of us doesn't face that? Paul had some things he didn't like to remember, too. Memories that, before his conversion, had chased him along streets and around corners.

There was the memory of Stephen, for one. Stephen haunted Paul. You would have tried to forget, too, if you had been standing there that summer day, holding the coats of angry men with hate in their eyes—if you had heard the clear voice of Stephen crying out, "Lord, lay not this sin to their charge"—if you had seen his face, radiant, as though heaven itself were shining upon it—if you had seen him go down under the stones while you just stood there, saying nothing, doing nothing. Well, would *you* want to remember Stephen? This would have haunted Paul always but for the grace of Jesus Christ, which transformed this nightmare of a memory into a new life.

Now the miracle had happened. There was a new man now. Once he was a killer of Christians—and the more, the better. Now he was a man whose happiest hours were those spent with a little band of Christians—Christians like Stephen —in a little room or on a river bank. His memory was his secret weapon now: the shame was transformed into sinews of strength. No

wonder that we sing those words:

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Saviour of mankind!

II

Suppose we leave this quiet Door of Memory now while we take a look about us at some of the other great doors in a man's life. Some of them do not move on such silent hinges.

Which one of us, for instance, has not confronted the *Door of Temptation?* This is the painted door. Probably it is the gaudy door in your life. It is in mine. Nobody has much trouble finding it. It is well marked. Neon signs blaze about it. The sound of loud laughter cascades merrily from somewhere behind it. There is the tinkle of glasses and seductive music.

The outside of the Door of Temptation is never shoddy. It is well kept in fresh new colors. We never see the shabby side until we have spent the night on the other side of it and start to come out in the morning.

Maybe you've walked along New York's brightly lit Broadway some Saturday night. It's a splendid, unforgettable sight, with fantastic combinations of light and color—just as if some giant hand had sprinkled a hundred broken rainbows up and down the street. There is nothing shabby about Broadway at midnight. But have you ever seen Broadway at six o'clock on Sunday morning? I did once. It was last summer. I walked down the street that had been a wonderland at midnight. But at six o'clock on Sunday morning it was a tawdry, threadbare, filthy place.

Or take the writer of Genesis, the very first book in your Bible. He knew about this painted door. Do you know what he says about it? "Sin," he says, "is couching at the door."

We might even change "couching" to "crouching"; for the meaning is "lying in wait," or "lurking," eager to spring. Just inside the painted door there is a tiger crouching. Muscles tensed. Fangs bared. Ready to leap at your throat.

Or listen to Peter, who came away from his nets and his boats and followed Christ. He was a man's man, all six feet of him. Hear him! "Be alert," he says, "because your enemy the devil walks about like a roaring lion, seeking those he may devour." He knew about the painted door.

Or come, if you will, into the amphitheater at Smyrna and watch with the bloodthirsty mob as white-haired Polycarp, stately and impressive in his eighty-sixth year, is led into the crowded arena. Around you a savage cry roars out as the people see him. Do you think he has never faced the painted door? Listen! He faces it now as the pro-

consul, Quadratus, steps down and eans over the balustrade, calling out to him, impressed with his bearing and his age. There is a hush as he hand of the Roman proconsul s raised. He speaks.

"What harm can there be in aying, 'Caesar is Lord,' and offering incense to him? Revile Christ, nd I shall release you."

There is a pause as Polycarp sees he painted Door of Temptation eckoning him.

Then in a strong voice he speaks o that he can be heard by everyone. "Eighty and six years have I erved him, and he has done me no vrong. How can I blaspheme my King who has saved me?"

He does not speak again as they ead him away—away to the stake nd the flames. And Quadratus lowly returns to his official box.

How attractive that door of escape must have looked to this early Christian! "To live! To live these ew extra years—how good it would e!" No doubt such thoughts looded through his mind. But even he scribe who wrote down the hrilling account of his death knew hat he was right in turning his ack on the painted door. He concludes the tale this way: "The blessed Polycarp was martyred the eventh day before the Kalends of March. Statius Quadratus was proconsul, but Jesus Christ rules forever!"

The painted door is present in your personal life, and you have to face it every day. It is present in politics when expediency beckons a nation to forget its principles and its ideals and embrace as a partner a ruthless and godless nation. You will come upon it often—probably today.

III

I should like to suggest that one more great door in almost every young man's life is the *Door of Tomorrow*. This is a glass door. It opens to the east, and the sunrise pours through it morning by morning. It is a door of hope, of new chances, of thrilling opportunities. Through this glass door a man can see his dreams for the better days ahead. His air castles are built out there, beyond the glass door—castles for which he may even today be building the foundations. You will recall that I said this is a door in "*almost* every young man's life." A few of us may never go beyond this glass door.

In the story *The Snows of Kilimanjaro* a young man, whose success as an author is matched only by his failure as a person, lies outside his tent in Africa with a killing infection in his legs—an infection that began with only a scratch from a thorn. He has already been close to death. He knows that his life hangs in a delicate balance, and as the perspiration beads out on his face he mumbles, "You never know when the door will open, . . . and death has been standing there all the time."

Just so! For some of us there may never be a glass Door of Tomorrow. The unseen door of death may open first. But for most of us this glass door is "a great door" with "many adversaries."

I wonder what you see beyond the glass Door of Tomorrow? Dr. James Allen Francis once said that "life now is always a prophecy of what is beyond." We can't escape that! What we take now, we shall pay for tomorrow. You sow one thing today, and in a few weeks you get the same thing right back—bushels of it!

I hope you see something really great out there beyond the glass Door of Tomorrow. We really have just begun to live. As Charles E. Wilson, our new secretary of defense, said recently about our national economy: "We haven't reached the peak. You haven't seen anything yet." I think that can be said about all of life by men who have a deep faith in the future and an abiding faith in God. I think that's what Jesus meant when he said to his worried disciples that they should do "greater works than these." There's more! We haven't reached the peak! You haven't seen anything yet!

Gladstone had a young friend who said to him on one occasion: "If I had lived in your generation, I would have done great things too."

To this Gladstone replied: "No, . . . if you do not see in your own generation things that need to be done, you would not have seen anything to do in mine either." I think he had something there.

Of course, if you'll let him do it God will personally lead you through this glass Door of Tomorrow into things you never dreamed were possible. Not for you, at least?

Well, why not for you? After our Lord had been crucified, the disciples were hiding together in an upstairs room like scared rabbits. He came to them after his resurrection, "the doors being shut." And somehow—who knows how he did it?—he walked with them through the glass Door of Tomorrow, showing them that life was not all over. Hardly! It had just begun! And they went out of that place fearless—transformed—touched with a strange new power they had never known before. And they walked straight into tomorrow—tomorrow with its new miracles—tomorrow with its new Gethsemanes, with its new crosses.

God leaves tomorrow with us because, oddly enough, he believes in us.

He believes in you—in every one of you.

IV

So we come to the last door. I am sure the apostle Paul was thinking of this when he wrote about the "great door" that was facing him. This is the *Door of Dedication*. Across the solid breadth of it runs an iron bolt. It has been shot securely home into the socket of the doorjamb. It defies passage from

without. You alone can slide the bolt back. This is the bolted door. Strange, is it not, that this door alone, of all the doors of life, should be bolted?

No man can bolt the Door of Memory. There is no lock on the Door of Temptation. And tomorrow comes on steadily, and you cannot hold it back. But the Door of Dedication—how alone it stands! A man may keep it bolted for a lifetime if he wishes.

This is the door about which another disciple of Jesus Christ spoke. He had seen it. He had heard Someone knocking on the outside of it. There was a voice, too —or was he just dreaming when he heard the voice say, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in . . ."?

This door has no crowds pushing through it. There are no bands playing, no flags waving. But now and then a man will approach the door, listen for a moment; then square his shoulders, lift his head, and, reaching out, slide back the great bolt and step back as the door comes slowly open. And there, just as he suspected, stands One whose head is crowned with thorns, and who holds out hands that bear the print of nails, and whose countenance is like unto the Son of God. Then together they walk out into a wider world.

There is nothing even a little bit easy about choosing this door. It is not the popular one. Jesus said as much to a man who once wanted to pull back the bolt of the Door of Dedication. He told him plainly, "You don't stand a ghost of a chance of getting rich this way. . . . I haven't even a place to lie down at night, or a pillow to put my head on." To another he said, "If you want to come, all right, but there is to be no looking back!"

You have this chance; this great door confronts you too. But you can open it only on Christ's terms—on this condition, and this, and this. It is something like the day when Wellington had defeated the enemy in a great battle and the commanding officers of the beaten army were standing about making generous and flattering comments about Wellington's prowess as a military genius. Breaking into the conversation, Wellington said abruptly: "I appreciate your compliments; but, gentlemen, this is a surrender! Give me your swords!" Just so! This Door of Dedication awaits every man here, but it involves surrender.

Among the men who have unbolted this door, Leland Stanford is a rare example. At the very zenith of his success as the first president of the Southern Pacific Railroad and a leading figure in the California political scene, with little warning his seventeen-year-old son died. The blow was overwhelming. He was the Stanfords' only child. They had looked forward eagerly to giving him the finest education that money could buy and to a brilliant life of success and useful-

ness. Now the boy was gone, and bitter sorrow crushed the father.

For days he couldn't get hold of himself. Sometimes he would hear when he was spoken to; then again he wouldn't hear. Even Mrs. Stanford couldn't get through the wall of grief.

Then one evening they walked at sunset out across their Palo Alto Ranch and stood quietly on a little knoll. Mrs. Stanford said: "Leland, dear, we wanted to give our boy the finest education possible, but God has taken him away. We must not now give up and stop living. Why don't we make all the boys of California our boys and here on this ranch provide a place where the sons of California can have the finest education in the world?"

He didn't seem to hear her words. Days later he asked her: "Did you at some time or other say something about making all the boys of California our boys?"

"Why," she said innocently, "I think that's a fine idea!"

Leland Stanford thought a moment and then said: "How can we build a university? We aren't educators; we're railroad people."

"Never mind, Leland," Mrs. Stanford replied, "you'll find some way to do it."

There followed a study of American universities . . . and a trip to Harvard to see Dr. Elliott.

"Dr. Elliott," Stanford began, "how much would it cost to remove Harvard University building by building and stone by stone and set it down on my ranch at Palo Alto?"

There was a deathly silence as the blood drained from Dr. Elliott's face and left it white and blanched. In almost a whisper Dr. Elliott said, "Would you mind repeating that question, my good man? What on earth are you talking about?"

And with that, Leland Stanford launched into an account of his plans for building another Harvard on the West Coast.

Leland Stanford had confronted the Door of Dedication and was passing through it.

With the years, the dream has come true. Stanford University stands witness to it in Palo Alto and the nation has been blessed by the dedication of Leland Stanford who saw a great door before him and had the courage not to turn away.

Now what of you?

When you sing the hymn and leave the sanctuary, these great and decisive doors will be waiting. You will all pass through some of them in spite of yourselves. I wonder what would happen if—but then, I almost forgot: you alone can slide the bolt back on that door. Perhaps you'll do it! You can be sure of this much: If you do step through the last door—the Door of Dedication—you will hear Someone falling into step with you. And you'll look up. And he'll be there, walking beside you!

The letter

THAT BUILT a foundation

On the 8th of May, 1953, the David C. Cook Foundation was notified that it had been designated sole owner of the David C. Cook Publishing Company. The transfer of all Cook company stock to this non-profit organization for Christian education is a monument to the purpose of the former owners... and an event of major importance to every Christian teacher.

ear Friend:

want to share with you the spiritual enrichment I have recently experienced hrough fulfillment of a long-cherished dream.

he David C. Cook Foundation, a not-for-profit organization dedicated to the urtherance of Christian education, has been designated the sole owner f the David C. Cook Publishing Company.

ll individual stock holdings have been assigned to the Foundation. ll present and future earnings of the company therefore will be applied to the evelopment of the Laboratory for Christian Education and other Foundation Projects.

lready in full swing is the IAH Club, a youth evangelism program ith over 150,000 members from 9 to 19 years of age.

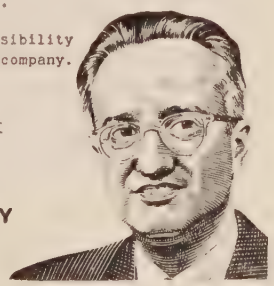
ther projects now under consideration include:
nationwide drive, through special radio programs, magazines and letters, o encourage more adults to teach Sunday school and encourage Sunday school ttendance; national surveys to determine the urgent needs of Sunday schools and then nswer those needs; a program to provide more and better teacher training materials.

know you will find it rewarding to realize that now every cent of the money you pend with the David C. Cook Publishing Company for teaching tools will e applied directly to the advancement of Christian education.

e at David C. Cook are humble in the face of this new responsibility hich so clearly expresses the progressive objectives of our company.

ours in Christian Fellowship,

David C. Cook III



DAVID C. COOK PUBLISHING COMPANY

ELGIN, ILLINOIS

PERSONALITY AND RELIGION

a psychoanalytic view

by HANS W. LOEWALD, M.D.

Assistant Professor of Psychiatry
University of Maryland Medical School

A SECOND PSYCHIATRIST here enters the discussion o "Christianity and Psychoanalysis," begun in the Apr issue by Dr. A. T. Mollegen, who presented " Christian View of Psychoanalysis." In June, Dr. Edi Weigert discussed "Human Personality—The Ps choanalytic View." This four-way conversation w be concluded in the October issue, when the Re Don C. Shaw presents "The Christian Roots of Ps choanalysis." Their lectures, here condensed, we delivered at the Washington Cathedral as part of t Christianity and Modern Man series.

REMARKS ON THE PSYCHOANALYTIC THEORY OF PERSONALITY

Patients' attitudes toward religion—

IN MY PRACTICE as a psychoanalyst I have met with two seemingly very different attitudes of patients regarding religion. One group of patients profess a pronounced disinterest in, perhaps even contempt of, religious beliefs and religious feelings. They usually assume that I have a similar attitude, aside perhaps from a scientific interest the oddities of religions. Anoth group of patients (and they are the minority) may have more less strong positive feelings and co victions in regard to religion, b are likely not to discuss these b cause of their assumption that I an analyst would not be able share such feelings with them would disapprove of them.

These two attitudes have c

Condensed, by permission, from the published and copyrighted transcript of th course of which this lecture formed a part: "Christianity and Psychoanalysis," give April-May 1952 by A. T. Mollegen, Edith Weigert, Hans Loewald, and Don Shaw

ing in common: the notion that analyst thinks little, if anything, religion. And here they are supported by popular conceptions and isconceptions regarding psychoalysis, as well as by certain scienic or semiphilosophical views and ritings of some psychoanalysts. it these two groups of patients ve something else in common: a fensive attitude toward their ildhood religion. The patient no scoffs at religion defends himlf against it by way of ridicule or ntempt; the patient who believes, keeping his religious interests d beliefs hidden from view, as a cret which must not be given vay or shared.

ur modern lack of faith—

Religious feelings belong to the nermost—and at the same time ost universal, all-embracing—exriences of the human being, and e built up on the basis of earliest ges, needs, memories, and impresons. The essence of religious exrience, which is a more or less ute experience of self in relation a universal being or to universal ings, is what we call faith or trust d its counterparts, the failure and e lack of faith. These latter, faile and lack of faith—that is, doubt d despair—are no less fundaental in religious experience than esence and strength of faith.

In our time, failure and lack of ith (which also includes pseudoigiosity) are the modes of religious perience of many people in all walks of life. The philosopher Nietzsche, one of the fathers of existentialism as well as of psychoanalysis, expressed this modern lack of faith in the words, "God is dead." But his tragic life and his whole philosophy show not only how he mourned over this death until he broke in despair but also how urgently he attempted to find a way to a living God, because he knew that God is dead insofar as he has fallen out of our experience and our existence. Nietzsche knew that it is our existence which we have to reevaluate, that we have to find new ways of our own to the grounds, the limits, and the relations of our existence with God.

The people who profess disinterest in or contempt for their religion have to deny their need for faith and trust. Those who keep their religious feelings hidden are ashamed of this need. In treating and studying such patients, we find that their early trusting relations with those around them have been deeply disturbed. (I am speaking of persons who in their childhood and background have been in significant contact with religious beliefs and practices. As to those who have not, if they manifest signs of disturbed early relationships—of the disturbance of faith and trust—they do so not by denial or shame of religion but in other areas.)

The phenomenon of anxiety—

I have said that failure and lack of faith are fundamental elements

of religious experience; that doubt and despair and the absence of God characterize, much more than the presence of faith, the religious experience of our time. Our age has been called the age of anxiety. Apart from the all too visible signs of anxiety and the desperate attempts to dispel it, there seems to be no age which has paid so much attention to the phenomenon and to the manifestations of anxiety as our own. While anxiety is inherent in the human condition, which is characterized by the freedom to be or not to be, perhaps at no previous time has the human mind so clearly grasped the fundamental importance of anxiety and its ubiquity in man's existence.

Kierkegaard, another of the originators of existentialism, was the first to write about anxiety. Freud struggled throughout his life with the problem of anxiety, first mainly from a biological point of view, later more and more from the standpoint of its psychological manifestations and its psychological origins. One of Freud's tentative answers was that anxiety is a response to the threat of loss of love. And through his investigations into the origin of religious feelings, he came to the conclusion that they are based on the need for the love and protection of an all-powerful figure.

Heidegger, the most profound of the existentialist philosophers, has dealt extensively with the phenomenon of anxiety. Anxiety, for him, is the experience of nothingness, of man's possibility of finding himse unrelated, confronted with "t abyss of naught." On the philosop ical level (that is, a level of high abstraction and generalization Heidegger expresses what Fre speaks of in psychological terms the threat of loss of love. And ev Freud's earlier, more biologic formulations show the same ide for then Freud understood anxie as the manifestation of inadequa release of libidinal tension. "Libid is his term for the drive of the h man being toward the outside, ward others; and the lack of libi nal release, the frustration of t libidinal urge, results in the expe ence of the threat of unrelatedne of anxiety.

A concomitant of freedom—

While this may be the deep source of anxiety, psychologica speaking anxiety appears in a situation of inner conflict. A p chological conflict arises in a sitt tion where a decision has to reached between following or pressing one of two or more posite inner forces. We feel anxie because we are threatened w having to give up one or the oth need or drive, one or the other terest or pursuit, one or the oth person or thing we want or lo one or the other passion or desi

Any conflict, thus, confronts with at least two possibilities of se realization, only one of which can actualize; the other will nothing. It is this dilemma wh

Kierkegaard has in mind when he speaks of anxiety as the reality of freedom. Anxiety arises when man is confronted, in a conflict, with the reality of freedom: that is, with the fact that he has to choose, has to decide, in order to realize one of his possibilities, in order to come to self-realization.

There are many ways in which this freedom, of which anxiety is a sign or signal, is evaded or defended against in human life. Psychoanalysis has studied many of the details and vicissitudes of such evasion and defense, leading to self-restriction. Neurotic symptoms can be understood as manifestations of such self-restriction. At the same time, they express in disguised manner, often cut off from self-awareness, the original opposing forces. They are strong enough to make themselves felt despite the self-restriction, but neither one of the opposing forces has been responsibly taken over and realized by the individual.

The necessity of anxiety—

It should be clear from these remarks that anxiety is not understood, either by existentialism or by psychoanalysis, as something which should not exist or has to be treated away. It is true that excessive anxiety may paralyze adequate functioning, but it is equally true that the continuous evasion and avoidance of anxiety leads to crippling neurosis or to a deadening of the whole personality. If anxiety, as Freud has said, is the signal of an inner danger, it is not only necessary as an alarm to alert us to the danger, but it also reminds us of our freedom, which is called up in a conflict, and urges us to stand and live through the danger of conflict.

While this aspect of the problem of anxiety is not clearly recognized in the theoretical formulations of psychoanalysis, it plays a major role in psychoanalytic treatment, where the patient, within the shifting limits of his tolerance, is again and again confronted with his conflicts and with his anxiety.

The necessity of choice—

I mentioned the relationship between anxiety and the fact that the human being finds himself, in a conflict situation, confronted with his freedom of choice. He has to choose between one or the other possibility, which always means between one or the other of his own possibilities of self-realization. The phenomenon of human freedom, while in psychoanalytic treatment we have to deal with its problems every day, has not yet been properly understood or investigated in the psychoanalytic theory of the personality. It is implied in such psychoanalytic concepts as ego-strength and reality-principle.

One aspect of the reality-principle, as Freud understands this term, is the growing awareness of man that he is finite, that he has limitations, and that he cannot simply follow the path of pleasurable satisfaction as indicated by his

needs and impulses. According to Freud's formulation, in the development of the individual the pleasure-principle has to give way to the reality-principle. The reality of the human situation, of which the growing individual gradually becomes aware, is that man has to make choices and decisions, has to renounce certain needs and satisfactions, certain inner potentialities, in order to seize and realize others. The earliest way by which he comes to understand this is the realization that he lives with and is dependent on others, at the very first his mother, and later the members of his family in general.

Omnipotence and freedom—

The child discovers that he is not omnipotent. Freedom is not omnipotence; in fact, the individual becomes aware of his freedom when he discovers that he is not omnipotent. The concept of omnipotence is fundamental for the psychoanalytic understanding of the development of the individual. It can best be illustrated if we consider the psychological situation of the infant.

The newborn is altogether dependent on the care of his environment, especially his mother. Until birth, he was biologically a part of her; after birth, he is still psychologically part of her. A relationship with her, with the environment, with the outside (in the psychological sense of the word), develops only as the process of growth entails an increasing emancipatio and independence from the co tinuous and all-embracing care o the part of the mother.

Thus, while the infant is co pletely dependent and still almo without power in the sense of a tive strength, he is all-powerfu omnipotent in the imperativene of his dependent needs which ha to be taken care of in the interest his survival and development. Th power of such dependency can seen and felt in certain types neurotic individuals who, as adul dominate their environment by t demanding power of their depen ent needs, of their passivity.

Further, for the small child w psychologically is not yet fully se arated from his environment, th is no clear distinction between self and a nonself. The pow which he can command through imperative dependent needs are f by him not as his powers, but and the outside powers are still o and the same. In this sense a outside power is at the same ti his own. And the power of drives is at the same time "outsid all around him. Any lack or sence of power and action arou him is at the same time his o powerlessness. Omnipotence a impotence in this sense go togeth

The infant is thus both at mercy and in command of the p ple, the powers, around him. H also, to start with, at the mercy the strength of his needs and dri Only gradually does he gain c

d and mastery of them, through development of what psychoalysis calls the "ego." The ego is organizing, integrating center ce of the human being, that element in man which, through differentiation and integration of the chological unit child-environnt. organizes the human being o a separate individual during developmental process. Through organizing activity of the ego growing child becomes an indiual, and the environment gains him the significance and richs of external, articulate reality ich is both to be mastered and lded to.

The strength of the ego, which its formation also goes through levelopmental process (some asts of which have been studied), no longer the uncontrolled, pase power of omnipotent dependcy and drive, but the finite, selfiting strength of freedom.

e transformation of the conscious—

The power of omnipotent dendency and drive which is gradly tamed, organized, and transmed into the controlled, finite ength of ego-freedom is the ver of the unconscious. Freud's ius consisted in his understand of emotional and mental illness he manifestation and emergence a misdirected and misguided cess of transformation of the nipotent and unorganized unscious into the active, formed, and directed strength of individual freedom. The vicissitudes in this process of transformation, which is the process of emotional, mental, and spiritual growth, are the subject of study and understanding and of redirecting intervention by the psychoanalyst as a scientist and as a psychotherapist.

Repression—

Freud recognized that nothing is less free than the omnipotent unconscious. He saw that nothing is less free than the individual who is, with or without being aware of it, dominated by the limitless, overrunning power of his unconscious forces. To state it another way, Freud recognized the lack of freedom in the individual who is not allowed, and does not allow himself, to organize the unconscious forces within, who has to exclude important elements of his unconscious from growth and development, so that they cannot undergo the transformation into ego-elements. This failure in the growth process of the individual, by which essential elements of his being have to be excluded or mislaid and mishandled, as it were, has been called "repression."

Freud's theory of repression, gained at first from his observations of patients suffering from hysteria, came to encompass and express his profound insight into and criticism of some of the cultural-social ills of the time. Not that he was the first or the only one to see them, but he

was the first to investigate and understand their far-reaching implications for the emotional disturbances of patients. He found that through the process of unconscious and conscious education and acculturation which the growing child undergoes, many of the primary needs and drives of the human being are driven underground, out of awareness, and are denied a place in the process of ego development.

Modern man, perhaps because of the enormous increase in his conscious power to harness and press natural forces and processes into his service, ignored the nature and inner workings of growth. On the one hand, it was not understood that the primary, elementary needs and drives themselves are to be educated and cultivated so that they may grow—meaning that they may become transformed into more complex and higher forms of functioning. On the other hand, it was not understood that these higher forms of functioning, which could be seen and which were so highly valued in adults, grew out of the primitive matrix of elementary needs and drives. In fact, there existed a strong resistance against the knowledge of man's primitive beginnings, as if it would offend the dignity of man. In order to become adult, it seemed necessary to suppress and drive underground a large part of the elementary urges and strivings, under the delusion that they would simply disappear and make room for the higher and more noble strivings, feelings, thoughts, and activitie

Conversely, it was assumed (ar some recent pronouncemer against psychoanalysis seem share this assumption) that mar highest emotions and achievemer are endangered, contaminated, denied by understanding the genetic development and its vicis tudes from primitive and low begi nings. The genetic connections l tween "higher" and "lowe between that which is earlier a that which develops out of it a thus comes later, were not see Psychoanalysis found, in treati patients, that the odd and distu ing symptoms, the troubling em tional and mental conditions, expressions—often in very distort ways—of the misdirected and m understood needs and drives whi were pushed underground; that is they which play havoc with t patient's life and higher devel ment. In many patients so mu that seems adult, noble, and hi minded is a façade kept up with tremendous waste of energy, at t cost of often unbearable anxie hostility, and guilt feeling, inhil ing true feeling and creativity.

The meaning of integration—

The psychoanalytic theory personality attempts to retrace steps, the stages in developmc which have led to the highly in grated organization that is the ad human being. Implied in this c ception is the view of the hun being as a center of integrative

ity in time-space, not a static tity endowed with immovable alities. The highest, that is, the st integrated, stages of this or-nization—in other words, the ghest faculties and the highest hievements and feelings of hu-n beings—are to be understood developed from the lowest, most imitive organizational stages in e process of psychological integra-n. And *they derive any dignity ey may have from the inner work such growth.*

This does not mean, as is so fre-ently believed, a reduction of the gher to the lower—in the sense at, for instance, adult, mature e were but a fiction, an unreal perstructure" of primitive in-ctual needs and impulses. It is e that, to begin with, psycho-alysis frequently gave rise to and red this misapprehension. It uld be clearly understood, how-er, that psychological structure, nction, and significance change ndamentally in the develop-ntal process. The term "integra-n," more and more used in psy-panalytic thinking, indicates and plies the *qualitative* changes ught about through processes of wth and organization.

The Limitations of a Psychoanalytic View of Religion

do not believe that there is, or ld be now, a psychoanalytic un-standing of Christianity. I think re do exist some elements—but only some—for a psychoanalytic theory of religious practices and religious experiences.

Psychoanalysis as the representative of modern dynamic psychology, and as the science of the genetics, the integration of the human personality, is a very young science. In its attempts to establish a genetic and dynamic understanding of the personality, to find a way back to origins and primitive beginnings which would illuminate and clarify later forms of development, psychoanalysis has evolved some views on the origins of religion and on the psychological function of certain primitively structured religious practices and rituals. Psychoanalysis, I believe, is as yet in no position to provide anything approaching an adequate psychological understanding of such highly integrated human functions as are reached and manifested in the genuine religious experience of Christianity.

Freud's contributions—

If this is understood, it is possible to appreciate what psychoanalysis so far has been able to contribute to the psychological understanding of religion. Freud dealt with religious phenomena mainly from two points of view:

1. He was struck by the similarity which exists between the rigidity and repetitiousness of many religious rituals and ceremonies, and the rigidity and repetitiousness of behavior and thought in certain types of neurotics.

Many patients suffering from obsessive-compulsive neurosis go through certain seemingly senseless daily performances of a ritualistic type. Certain acts or movements have to be executed, certain thoughts have to be thought; and on investigation it becomes clear that they are what we might call security operations or defenses. They serve to avoid or allay anxiety, to assuage guilt feelings, and they are intended to banish or to placate what are felt to be powerful hostile forces.

These powerful forces may be strong inner drives and urges which are felt to be evil, such as sexual drives, greed, hatred; or they may be external powers—punishing parents, sickness, cruel fates, a severe and watchful God. In fact, the inner and outer overpowering forces are related to each other: the more overwhelming and evil the inner drives are felt to be, the more are the external forces experienced as hostile and punishing, and vice versa.

Many of us remember how as children we would, perhaps half in play, go through rituals such as having to miss each dividing line between the pavement blocks, in order to avoid misfortune of some kind—as, for instance, bad luck in school. These are magical acts to protect against dangers, against threatening powers within ourselves and outside. These dangerous powers are to be warded off or combatted in this magical fashion because they seem overwhelming, t strong to cope with by one's ow strength.

The magical power which is i voked is the omnipotent power e perienced in inner drives and nee and in the overwhelming powe around. The powers which are co jured up for protection are of t same order as those to be protect against. It is not the power of t ego's freedom which is called upo but the autonomous, limitle powers within and without a invoked by incantation, ritual, a ceremonial. Many religious ce monies, rituals, and beliefs, es cially in more primitive forms religion, appear to have a simi structure and function.

2. This leads to the second po which Freud considered. Relig —at least, this aspect of religi life—seems to originate in ma experience of overwhelming for powers greater than himself, and his own helplessness face to f with them. Such powers have to kept at bay or placated by magi means, or one has to be on th side by fulfilling what they se to demand. Religion, according this view, originates in man's e feelings of helplessness; and need for a powerful father, whose demands he submits in o to enlist his help, brings forth idea of God.

A criticism—

It is obvious that this view one-sided. It takes into account o

ne aspect of primitive man's and he child's experience of himself in he universe: namely, the helpless- ess he experiences in his environ- nent when he is not taken care of. But it does not take into account he feeling of oneness, of trust, and f belonging which also enters into eligious feeling.

Nor has psychoanalysis con- idered that such experiences un- ergo, in the development of ivilizations as well as of the in- ividual, transformations of the ame kind as the ones I described when I spoke of the integration of he ego. Religion was considered by reud as a phenomenon which rep- esented a rather primitive stage of he development of mankind; whereas it is, in its mature form, no nore primitive than love is, even hough both have primitive begin- ings and some of the early, old lements remain and persist in ma- urity.

cience versus religion—

Freud, no less than other major epresentatives of modern science luring the second half of the last entury and the first decade of this, t least, took for granted that in our times science was to provide the nswers and give the directions for he future to the major problems f mankind and their solution. They were to be rational answers, ased on experimental and system- tic research into what was consid- ered the real world of facts, past nd present; and it was on this basis that the future course of events, ideally, could be predicted and thus controlled.

Science, according to this wide- spread view, was taking over where religion and its irrational answers had failed. Mankind was progress- ing from a primitive state of ani- mistic religion (where the universe was considered to be alive, animated by the same rational and irrational forces as man), through the stage of the higher religions (in which the powers and fundamental motive forces were personalized in an all- powerful God-father), to the scien- tific stage. Here, in the scientific stage, man had reached an adult point of view and action, had ar- rived at the acknowledgment of his own strength as an individual, as a rational being which sees reality as it is—not as it appears when we project our own needs and motiva- tions into it, as in animism, or as it appears when we project all power and strength into a father-God.

This view is characterized by a strength and pride of spirit similar perhaps to the spirit of Prometheus or of Faust. Freud's expressed thoughts on religion carry this spirit. It is proud renunciation of the "consolations of religion"; man is on his own; he needs and asks no help from a God.

The failure of rationalism—

But while science was for a while very optimistic in its belief that it could and would provide ultimate answers and thus lead to final solu-

tions—or at least completely rational solutions—of man's and the world's problems, science grew skeptical in the face of world events which shattered all expectations of rational control and progress. It began to appear doubtful that "reality as it is" is altogether rational: the question arose whether the scientific approach did not project man's rationality into this reality as before man's emotions had been projected into reality. Also it became doubtful whether man's dazzling rationality and its successes had not blinded him to the extent that he had neglected the irrational elements within himself. In fact, the rise of psychoanalysis itself is in part due to the growing awareness of just these problems.

Samuel Butler had already in the late 19th century summed up his skeptical view on science: "If it tends to thicken the crust of ice on which, as it were, we are skating, it is all right. If it tries to find, or professes to have found, the solid ground at the bottom of the water, it is all wrong." And he continues as follows: "Our [that is, the scientist's] business is with the thickening of this crust by extending our knowledge downward from above, as ice gets thicker while the frost lasts; we should not try to freeze upwards from the bottom." Referring to scientific rationality, he uses the words "ice" and "frost," and he warns against "freezing upwards from the bottom."

There is in these lines a note of wisdom beyond science, awareness of the limitations of science, and awareness of man's anxiety as the mainspring of the need for knowledge and science. Kierkegaard expresses this insight clearly for the science of psychology when he says that "the mood" of psychology is the anxiety corresponding to man's discovery of his sinfulness, of his fallibility.

Psychoanalysis and Religion

Modern man's estrangement from himself—

While psychoanalysis began and flourished first under the sign of scientific self-sufficiency, rejecting religion, it is possible from the vantage point of present understanding to see how psychoanalysis is itself an expression of the anxiety of modern man.

Freud, notably in his book *Civilization and Its Discontents*, is only one of many who in the past hundred years have expressed the growing feeling and conviction that man has become estranged from himself, not only from the deep and secret sources of his existence but also—and for that very reason—from his traditions, his institutions, customs, morals.

His urge to rediscover truth—

Modern science, be it physical science or the science of man, is mainly genetic and dynamic in its orientation. Why is this so? Because modern man feels a deep urge to rediscover truth that has become sta

ıd meaningless. We feel urged to -examine, in the light and under e shadows of our own experience, hich has moved into many new mensions, the physical and the storical world around and in us. his takes the form of the ques- ons: How have we become what e are? How can we *be* what we come? So also for the world in hich we live.

The deep disturbance and anx- ty of our age makes us feel that e can remain in touch and in mmunication with what is and hat happens, and can continue our ath, only when we trace back from hat is now to the origins, and ace forward from the origins to hat is now. Because what is now —and this applies particularly to ır beliefs, standards, institutions, orals, and values—is in danger of ying from lack of living communi- ation with its roots.

In searching for new ways to an nderstanding of and a meaning for xistence, we shall rediscover and -experience much truth which is ld truth; but it is old truth that ill be felt and thought anew, and herefore will be called by new ames and seen in new images and ved in new forms and ways of ving.

he growth process—

The psychoanalyst, as a physi- an, sees the roots of emotional and ental disease in his patients in ie early or later disturbance or isruption of trust and love, of the security of relationship and communication.

Yet, no growth process, no integration—biological or psychological—proceeds altogether undisturbed. Any growing being does not merely incorporate, assimilate, and transform into its own substance what it needs from the environment, but it also has to fight off and defend itself against disturbing influences. This very activity of self-defense, of establishing and maintaining and strengthening its own integrity against threatening forces, is an essential element of the growth process. Psychologically this means that there is, originally in the service of integration, always present conflict, danger, anxiety, fear. There is the need for warmth, care, closeness; and there is the drive toward emancipation as a separate being, toward integration as a new individual unit of existence. There is the drive toward others, toward togetherness and union with them; and there is the need for self-assertion and defense.

The integration of religious feelings—

Faith and its vacillations and failure have their roots in the early ties and bonds and their disturbances or disruption. And the development of the ego brings the individual to integrate them into higher feelings and concepts of his relatedness and belonging, and their counterparts.

The omnipotent, blind power of

unconscious drive and need, experienced first as omnipresent and timeless, changes gradually, through the integration with an environment of much higher organization, to become the more free, seeing relatedness of trusting interdependence and love, and its modifications of distrust and clinging. As the unconscious becomes transformed into ego-freedom—and this is a process which in healthy development continues throughout life—the images and concepts of this relatedness also change to higher forms. The deepest inner knowledge of such relatedness is the experience of relation to a universal being.

The images and concepts of God and of the bond and the gap between God and man undergo similar transformations, in the history of a civilization and in the history of the individual as a member of his civilization. The mature individual, being able to reach back

"Modern man feels a deep urge to rediscover truth that has become stale and meaningless."

into his deep origins and roots of being, finds in himself the oneness from where he stems, and understands this in his freedom as his bond of love with God. The concept of God itself seems to chang from that of a blindly omnipoter power to that of the transformati and incarnation of such power individual freedom and love.

Attitude toward patients—

With the overwhelming majori of patients there is no danger destroying or inhibiting their ge uine religious feelings and belie The problem is to help them to stage in their development whe they can begin to be spiritual h ings, so that whatever their religio beliefs may be can become mea ingful. Psychoanalysis then can them go on their way.

No psychoanalyst who und stands anything about himself a his work would, no matter what h own beliefs may be, want to c stroy or nip in their buds tho early, and in the true sense liber ing, childhood experiences a memories which contain the ger of genuine religious experien Psychoanalytic treatment, as educative or re-educative proce implies and appeals consistently the ego's potentiality for grow This, in its highest form of awa ness, is the freedom for faith a love.

Copies of the transcript of the course which includes this lecture may secured through Henderson Services (publishers for Christianity and Mod Man) at 1029 Twentieth Street, NW., Washington 6, D.C., $3.00 a co

EDITORIAL

Suggestions, Please!

THE February issue of THE CHAPLAIN, devoted to **expository preaching,** received more than the usual commendation. The present issue offers the third article of a series devoted to **Christianity and psychoanalysis,** plus a survey of current books in the field of **pastoral psychology** and **counseling.**

We hope to feature other topics of special value to chaplains and would welcome your suggestions.

The current series is based on the belief that a sharing of ideas of two professional groups, each interested in personality problems, highlights the contributions of both and their common aims. The minister who thinks that psychoanalysis is antireligious and the psychoanalyst who thinks of religion as an illusion can profit from collaboration as reported in this series.

We call particular attention to the statement of Dr. Hans Loewald on page 22 that "the mature individual, being able to reach back into his deep origins and roots of being, finds in himself the oneness from where he stems, and understands this in his freedom as his bond of love with God."

With a similar openness toward religious thought, Dr. Weigert concluded her discussion in the June issue by saying: "The regaining of trust, the integration of wholeness, lie ultimately beyond psychotherapeutic endeavor. In the Christian religion, it is experienced as the miracle of redemption."

Ministers, in return, can find great suggestiveness in Dr. Weigert's emphasis on the importance and primacy of trust. A gospel of grace, and the Protestant emphasis on faith, receive practical corroboration from such statements as these:

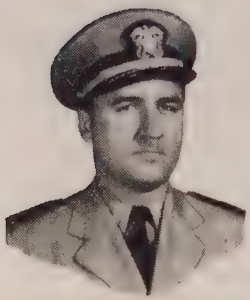
"Conscience develops later than the capacity to trust," and, "This trust, this confidence, which precedes all rational thought processes, seems to me to be the matrix or an early manifestation of religious experience."

About the time this issue goes to press a new director of the Commission and editor of THE CHAPLAIN will assume office. Marion J. Creeger, unanimously chosen for the position, is the kind of man I am happy to commend without reservation to readers of this magazine.

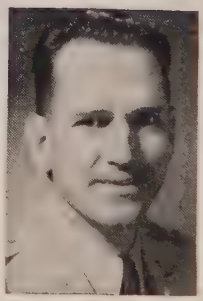
To each chaplain in the defense forces and in veterans' hospitals I extend best wishes.

Thomas A. Rymer

Meet Our



George S. Wilson, 2nd prize



George L. Youman

Clare
Edw
Jo

J. Rex Smith

John E

Paul F. Erickson

Thomas E. Moye

Albin R. Appelquist

Thank you, chaplains, for sending us
Although the number of prizes is limite
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Charles W. Wakefield

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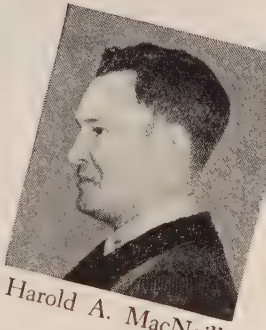

Harold A. MacNeill

Kenneth W. McCracken

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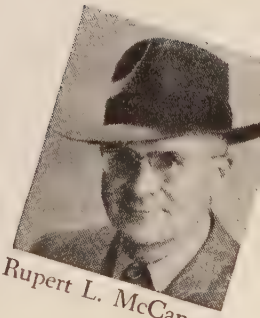


Rupert L. McCanon

...ached to service congregations...
...more of these sermons seem to...
...n, the sermon illustrations on...
...ts submitted in this contest.

SERMON ILLUSTRATIONS

Compiled by J. A. Lacy

God's Nearness

A blind veteran of the Civil War loved to attend Memorial Day services at Gettysburg. He had marched with Sherman from Atlanta to the sea. The story is told that once he touched the arm of the nearest companion as they were marching along in the parade and said, "Let's give three cheers for Sherman."

There was no reply.

A few minutes later the veteran said again, "Let's give three cheers for Sherman!"

Still there was no reply.

Finally, almost in anger, the blind soldier cried, "Why won't you give three cheers for Sherman?"

The answer came back, "I am Sherman." . . .

God is closer to us than we think. Like the veteran, we might be surprised to learn the name of our nearest companion. Said Tennyson:

Speak to Him, thou, for He hears,
and Spirit with Spirit can meet—
Closer is He than breathing, and
nearer than hands and feet.

—Chaplain Albert G. Karnell

The Voice of Conscience

The Rev. John C. Middlekauff, of Huntingdon, Pennsylvania, once told this incident from the life of Theodore Parker:

When Parker was four years old, he found a turtle on his father's farm. He had picked up a rock and was about to break its shell when a voice within said, "It is wrong."

He threw down the rock and went crying to his mother and asked her what told him it was wrong.

As she wiped away his tears, she said: "Some people call it conscience, but I prefer to call it the voice of God in the soul. If you listen and hear it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear to it, then it will fade out little by little, and leave you in the dark and without a guide. Your whole life depends on your heeding this inner voice."

Later Parker said: "No event in my life has made so deep and lasting an impression on me."

—Chaplain Robert C. McMillan

The Therapy of Service

An important by-product of service is its healing effect upon those who serve.

Recently a young man came to this center. He'd been active in civic and church work at home. Here he missed the kind of recognition he was accustomed to receiving. With a sense of emptiness in his new routine, he grew bitter and resentful.

But this fellow could make his bedroll better than any man in his company. After finishing, he would

sit back and watch the others sweat it out.

Someone suggested that he help those who were slow catching on to the art. Reluctantly, he did so. His disposition began to change. His face brightened, and bitterness faded. Rendering service to his buddies brought a feeling of belonging and a sense of approval.

—Chaplain Oscar J. Harris

Support from Others

In front of a fine old colonial house in Newberry, South Carolina, a block of stone stands next the curb. In former days it served as a mounting stone, or horse block. Stones like this were known by the country people as "uppin' blocks."

A few young men could stand flat-footed beside a horse and jump astride, despising even the aid of a stirrup. Other men could put one foot in the stirrup and vault into the saddle at a single bound. But short-legged children, dignified ladies, and the old and the infirm needed the advantage of the uppin' block.

That uppin' block is mute testimony to the insufficiency of man. Rarely can a man reach his goal unaided. We stand on foundations that others have laid. For all but the barest satisfactions, we are supported by family, friends, church, and state; by industry, nature, and God.

The great apostle Paul, when writing to the church at Corinth, recognized this support from others in the spread of the gospel. He said: "I have planted, Apollos watered; but God gave the increase."

—Chaplain Clarence R. Mattison

The Listening Prayer

A little girl knelt by her bed at night. She had finished saying her prayers, but she kept on kneeling there.

Her mother, anxious to get the child tucked into bed, asked what she was doing.

The little girl replied, "I was just waiting to see if God had anything to say to me."

—Chaplain A. R. Reed

Meaning in Life

When life becomes meaningless, nothing really matters.

We are like the man hired by a psychologist for an experiment. He was taken to the back yard and given an ax.

"Do you see that log lying there?"

The man nodded.

"I want you to make like you're chopping wood; only I want you to use the *back* side of the ax, not the blade. I'll give you three dollars an hour."

The hired man thought the psychologist was crazy; but the pay sounded fine, so he set to work.

After a couple of hours he knocked on the back door. The psychologist came and asked what he wanted.

"Mister, I'm quitting this job!"

"What's the matter; don't you

like the pay you're getting? If it isn't enough, I'll raise your wages."

"No, Mister, the pay is good enough; but *when I chop wood, I've got to see the chips fly!*"

Unless we see meaning in the things we do, we can't continue long without cracking under the strain. A priceless gift of our religion is the meaning it gives to all of life.

—Chaplain Herman J. Kregel

A Qualified Guide

A man was traveling in a distant country. His destination lay over high mountains. It was a difficult and dangerous journey, and he needed a qualified guide.

One man offered his services. The traveler asked, "Have you ever been to the village to which I wish to go?"

"No," the man replied, "but I have been part of the way, and I have heard others tell of the rest of the way."

The traveler answered, "You will not do."

Another volunteered to serve as his guide. He, too, was asked, "Have you ever been to the village?"

His answer was, "No, but I have been to the top of the mountain and have looked down on the village."

The traveler replied, "You will not do."

A third man came and offered his service. He was asked the same question as the others.

"Sir," said he, "the village to which you are going is my home."

The traveler accepted his service at once, for he wanted someone who had been the whole way.

When you and I, on our journey through this life, look for someone who can guide us to the Father's house, we shall look for one who has gone the whole way. Through life and death Christ left us an example, that we might "follow in his steps." "I go to my Father," he said. Moreover, he "proceeded forth and came from God": *the Father's house is his home.*

—Chaplain Carl W. McGeehon

God's Design

An automobile was made for roads, not swamps. And if you drive it off the road into a swamp—well, it sticks, and there you are. It won't do what it wasn't made to do—nor will life. Life will work out only one way, and that is God's way. If a man, or a society, or a nation, chooses a different way, however successful it may appear for a time, and however plausible may be the arguments of those who lead us along it, if it is not God's way, we find either the road ends in a precipice, or else there is a notice, "No Thoroughfare This Way," and we have to come back. As everybody knows, to come back along a road that was downhill is to find it uphill.

—Leslie D. Weatherhead, *The Resurrection and the Life* (Abingdon-Cokesbury)

THOUGHT-STARTERS

"Priming the Pump"

by PAUL SCHERER

The Unavoidable God

Christianity has to do primarily with a divine-human situation that *exists;* it is altogether unavoidable whether we are conscious of it or not.

Nine people in ten start out as if they had to create that situation. They must look God up once a week. They wonder how they can achieve the proper religious attitude. They want to acquire the most effective techniques of prayer so that they can tap the reservoirs of infinite power. Others like to begin with the conscience and get that straightened out. Then they study a little philosophy—until they find that all the philosophers in the world laid end to end hardly ever reach a conclusion! After that, somebody suggests that they put themselves into a receptive mood. They decide that it's necessary to fashion a vacuum where the heart is, or the head. They have to get hold of their bootstraps and pull, stirring up a worshipful frenzy: like the dervishes who keep shouting, "Whu, whu, whu!"—their word for God. I have seen many a congregation engage in such a service, thrown together on just that principle: sure they had to do it all, had to find Somebody, or get somewhere in a hurry, or learn something right away, before ever the Mind that inhabits eternity would come stealing out of the shadow to the trysting place. While all the time the only fact they've got to face and can't side-step is God!

Love for People

I John 4:20: *"If a man say, I love God, and hateth his brother, he is a liar."* We have no love for God if we have no love for people.

The religion that spends all its time trying to win some poor victory over sin—over impurity or greed or a hasty temper—is no religion. The religion that allows you and me to squander all our energies on things—the businessman on his profits, the statesman on tariffs, the preacher on yearbook figures—is no religion. Not unless it brings us to look with tenderness on the white faces—or the brown faces, or the black faces—of the men who work and the women who are wistful and brave, the faces of

folk who are lonely and sin-scarred yet will greet you so pleasantly if you give them half a chance.

"It was faces, not things, that Jesus saw," wrote a friend of mine. Nothing else in heaven, nothing else on earth, nothing else in hell! Just faces. Toward them and toward God his life was one short but burning intent!

The Cost of Discipleship

Here's the way things are in the world; and over here is the way God would have them. And they are pulling at each other, with nothing on earth to keep them from flying apart, nothing to draw them nearer, but you and me and others like us. What if that were our appointment, like a man crucified, and, in the quaint words of a second-century Christian, it were "unlawful" for us to forsake it?

Dr. Gossip tells a story about Raymond Lull, "in his day the bravest knight of Spain, foremost in tournaments and manly exercises; and of how sometimes into his self-centered, idle, frivolous life there blew tidings of greater things. Christ, on occasion, now and then appeared to him in a vision, and offered him gifts. But peevishly, almost without listening, he would push them aside; he declared he didn't need them, didn't want them, would not have them. Until there came a day when Christ once more appeared; and this time He said nothing, just put His heavy cross in the knight's hands, and left it there, looked him in the eyes, and went away. That did it! The man's heart rose to it. Eagerly he turned, and followed through all the glory of his martyr life, on to the splendour of his martyr death."

Don't ask me what there is for us to do. I only know it has to be something that won't look cheap and shameful when you lay it down at the foot of his cross!

Life Without Fear

When you let God get his foot in the door, you have to count fast to count the anxieties that fly out of the window!

William Booth faced blindness and he said to his son, "I've served God with my eyes; I'll serve him now without them!" Cornelius Woelfkin, whom I knew, faced disease. With his head swathed in bandages to hide its disfigurement he whispered through the gauze: "My sword is still in my hand!" Maybe it's the loss of someone you've loved. Arthur Gossip, over in Scotland, faced that. His wife died on Wednesday; and on Sunday he preached a sermon, "When Life Tumbles In, What Then?" One woman, knowing nothing of what had happened, said to another as they went out, "I wish I could believe all that: it was so gallant!" The other answered, "You can," and told her how it was.

Fear vanishes when you and I take everything we know about fatherhood and call it God—then start to act like his children!

By Carl G. Howie, Ph.D.

RECENT ARCHAEOLOGICAL DISCOVERIES

In the spring of 1948, when a graduate student at the Johns Hopkins University, I entered the office of Professor W. F. Albright, under whom I was studying, and was shown the first photographs of the Dead Sea Isaiah Scroll to arrive in this country. Two weeks later the exciting news broke in the press, and its profound effect has been strongly felt in biblical scholarship ever since. The discovery was hailed by many as the most important archaeological find in modern times relating to the Bible. The scrolls found at Ain Feshkha, near the Dead Sea, included two copies of Isaiah, a copy of Habakkuk with commentary, a Manual of Discipline, and several other manuscripts.

The full effect of this amazing turn of events had not been assessed when recently it paled almost into insignificance with the announcement that the remains of about seventy biblical scrolls had come to light in the same general area where the original find was made.

These new scrolls were located not many miles from the cave in which the Isaiah and other scrolls were found by Bedouins in 1947. This was the location of a rather strict sect which flourished during the early Christian Era or just before, possibly the Essenes. Probably during a time of repression and persecution several caches of documents were hidden in caves for posterity. It is likely that the scrolls in jars were put in the caves before A.D. 200. Their dates of composition are assumed to be, then, between the years 200 B.C. and A.D. 100. This is all very tentative until the materials themselves are examined.

It will be especially valuable to have in our possession these additional ancient Hebrew texts. However, the textual material may not be the major contribution of the discovery. Indeed, the Hebrew text, which has been carefully preserved,

though many centuries later in copy, reflects a more archaic language in spelling and form than do these early manuscripts. This fact indicates that the manuscripts from which we have been working were copies, albeit quite late, from documents much older than those which have lately been found. To put it quite bluntly, our Bible rests firmly on very early traditional written material.

As every Bible student knows, there is a large gap in historical knowledge of the period between the Old Testament and the New Testament. It is to be hoped that these new scrolls, the noncanonical ones, will supply helpful information about events and ideas in this period. In this respect the so-called Manual of Discipline from the Dead Sea Scrolls has been quite enlightening, having in it contacts with Old and New Testament thought, thus being a sort of bridge between the two. We must await further information to know the extent of such enlightenment.

Certainly one major result of this new material will be a greater knowledge of the Aramaic spoken in the time of Jesus. Until the present time we have lacked a real sample of Aramaic during the historical period of our Lord's incarnation. Previously we have known both earlier and later Aramaic, but this era has been blank so far as language is concerned. Now that lack will surely be supplied. News has already come that some of the manuscripts are in Aramaic, which gives substance to this hope.

Interesting news has also recently arrived in the United States from Jericho, where the British archaeologist Miss Kathleen Kenyon has been excavating. Ancient Jericho, which has been the scene of many amazing discoveries since John Garstang began work there in 1928, has now yielded new light on early civilization in Palestine. The remains of houses, burials, a sanctuary, and a section of a stone wall from the neolithic period (ca. 5000 B.C.) have recently been uncovered.

Naturally the daily press has been quite impressed by the decorated skulls of "kings" from Jericho in the neolithic period. More important than these colorful skulls, however, is the fact that these discoveries give added evidence about the early organized life of man. There was even at such an early date a high degree of urban organization.

Competent scholars have given the opinion that our knowledge of the neolithic age of civilization has been greatly increased by these recent discoveries of Miss Kenyon. Nevertheless the reader would do well to remember that this has no direct bearing on biblical research, since it precedes the age of Abraham by at least 3000 years.

With British, French, American, Arab, and other archaeologists at work in various parts of the Near East, we may expect a flood of new material soon.

BOOKS

Surveying the Field

Pastoral Psychology and Counseling

by WILLIAM B. OGLESBY, JR.

THE ABUNDANCE OF BOOKS today in the field of pastoral psychology and counseling, not to mention related publications in the scientific fields, often leaves the busy minister wondering just what to read. Despite the obvious limitations involved in selecting books for another, it is possible to suggest certain general areas and titles in this field which may serve as a guide to the person who cannot "read everything" but who wishes to keep abreast of the major developments. To that end, a selective list can be prepared that will provide a general orientation, leaving the reader free to pursue those areas of most concern to him.

The emphasis given to pastoral counseling today often obscures the fact that the church has a remarkable heritage in dealing with the distresses of man. John T. McNeill's ***A History of the Cure of Souls*** (Harper, 1951) presents an exhaustive survey of historical material and provides a needed context for any understanding of pastoral counseling. Unfortunately, Professor McNeill does not always draw implications and generalizations from his material; so the reader is often left with an imposing mass of data and the unfulfilled wish that the author had devoted more space to the relating of historical facts to the meaning which underlies them. Even so, this book is in a class by itself because of its tremendous wealth of information. In the same area, Kemp's ***Physicians of the Soul*** (Macmillan, 1947) traces the roots of pastoral counseling to the early days of the church. His emphasis centers more on the contemporary situation, however, showing how the heritage of the past has merged into the work of the present.

Kemp's study is, therefore, a good companion work to the historical survey of McNeill's book.

Against this historical background, it is evident that the insights emerging from the sciences of man have provided a source of material in the present day of great value to the pastoral counselor. Space does not permit a consideration of the background literature in psychology and psychiatry, though Clara Thompson's ***Psychoanalysis: Evolution and Development*** (Hermitage House, 1951) is a most readable account of the significant movements that stem from Freud. For a general knowledge, it is probably most helpful to concentrate on the books that deal with personality dynamics from the standpoints of psychology, psychiatry, cultural anthropology, etc. Gardner Murphy's ***Personality*** (Harper, 1947) stands, together with Gordon Allport's ***Personality*** (Henry Holt, 1937), as the most comprehensive study by a psychologist. Its only drawback is its length; but its breadth of material dealing with the biosocial structure of human nature makes it a "must" for the serious student of man. From the viewpoint of psychiatry and psychoanalysis, Karl Menninger's ***The Human Mind*** (Knopf, 1951), now in its third revision, is one of the most readable books available. Though first appearing over two decades ago, it has continued a "best seller" to the present. Another "best seller" is Ruth Benedict's ***Patterns of Culture*** (Houghton Mifflin, 1934, now available in "Mentor" edition), which deals with cultural anthropology. Significant from the standpoint of ethical culture are Robert Frank's ***Nature and Human Nature*** (Rutgers, 1951) and Erich Fromm's ***Man for Himself*** (Rinehart, 1947) and ***Psychoanalysis and Religion***[1] (Yale, 1950). Despite the obvious brevity of this list, the reader who feels he can select only one title to provide a background of scientific thought will find the most inclusive book to be Mark May's ***The Meaning of Anxiety*** (Ronald, 1950). In this volume, the author has gathered together the significant contributions of the fields of philosophy, biology, psychology, and anthropology, and related them to the understanding of personality dynamics using the concept of anxiety as the point of focus. If only one book can be read in this area, this is undoubtedly the book. More recently, Dr. May has published ***Man's Search for Himself*** (Norton, 1953), endeavoring to appraise the contemporary situation of man using the general principles of the earlier work. However, in certain respects this book lacks the creative insight evident in ***The Meaning of Anxiety***. Though the religious counselor may take exception to certain implications set forth in these books, the data presented is of importance to any person who is committed to an understanding of the factors in

[1] Reviewed in THE CHAPLAIN (April 1953).

personality behavior and human development.

Of particular interest to the pastoral counselor is the relationship between scientific advances in the understanding of personality dynamics and the theological implications of this data. David Roberts' ***Psychotherapy and a Christian View of Man*** (Scribners, 1950) is a book which deals with this relationship most effectively. Professor Roberts, himself a theologian, seems to feel more freedom in pointing out certain inadequacies of his own discipline than he feels in his appraisal of psychotherapy; but on the whole this is the best book of its kind available. From the standpoint of philosophical theology, Paul Tillich's ***The Courage to Be*** (Yale, 1952) is a penetrating analysis of personality structure and behavior. A short but significant book is Lewis Sherrill's ***The Struggle of the Soul*** (Macmillan, 1951), which traces developmental principles from the orientation of the Christian faith and is supplemental to his earlier ***Guilt and Redemption*** (John Knox, 1945). Exceedingly provocative is Anton Boisen's ***The Exploration of the Inner World*** (Harper, 1952). First published in 1936, this book has been reissued by Harper on the basis that its thesis is of such importance that it deserves a wider reading than was accorded it earlier. Dr. Boisen suggests that there is a relation between what is commonly called "intense religious experience" and severe mental illness. He believes that both phenomena are attempts to deal with the basic issues of life: that when the atttempt is successful, the outcome is termed "religious experience"; when unsuccessful, "psychosis." Though offered as a tentative hypothesis, there is enough evidence in the material to merit a careful consideration of the implications. Every religious counselor should be familiar with this book, though it would have been more helpful if Dr. Boisen had set forth in greater detail the factors that make for successful integration.

Finally, in the light of this knowledge, what can the minister do to improve his effectiveness as a counselor? Seward Hiltner's ***Pastoral Counseling*** (Abingdon-Cokesbury, 1949) is the most comprehensive book, dealing with both principle and practice. Careful attention should be given to the notes in the back of the book, since they provide an invaluable source of relevant information. ***The Counselor in Counseling***[2] (Abingdon-Cokesbury, 1952), by the same author, indicates by means of case studies ways in which the minister can evaluate and improve his operational procedure as counselor. From the same general viewpoint, Wise's ***Pastoral Counseling*** (Harper, 1951), relates the significant findings of dynamic psychology to the counseling work of the minister. Additional insight into the methods of these two writers

[2] Reviewed in THE CHAPLAIN (November-December 1952).

can be gained by reading Carl Rogers' *Client-centered Therapy*[3] (Houghton Mifflin, 1951), though they each differ with Rogers in certain respects. *Pastoral Work and Personal Counseling* (Macmillan, 1944), by Russell Dicks, was one of the earlier books in the field, though his principles are not as fully spelled out as in the case of Hiltner and Wise. His book written with Cabot, *The Art of Ministering to the Sick* (Macmillan, 1936), remains the classic of its kind but now stands in need of revision. John S. Bonnell's *Pastoral Psychiatry* (Harper, 1938) and *Psychology for Pastor and People* (Harper, 1948) seem to assume a technical knowledge or skill that is lacking in most ministers; for that reason, though most interesting and stimulating, these books leave some with the feeling that the average pastoral counselor could not follow Bonnell's methods with the same precision and confidence which he demonstrates. Finally, *The Bible in Pastoral Care*[4] (Westminster, 1953), by Wayne Oates is written to fill the need of integrating scriptural truth with contemporary personality problems. However, for some reason, Professor Oates devotes most of his space to the consideration of the misuse of the Bible without a corresponding treatment of its proper use, and he raises questions that still demand answers not yet forthcoming.

In summary, if the reader had to choose three books for a general orientation in the sciences of man, the relationship of scientific to theological knowledge, and the principles and practice of counseling, they would be May's *The Meaning of Anxiety*, Roberts' *Psychotherapy and a Christian View of Man*, and Hiltner's *Pastoral Counseling*. On the basis of these three, additional study could be continued in areas of individual interest and need.

[3] Reviewed in THE CHAPLAIN (January-February 1952).

[4] Reviewed in this issue by Rachel Henderlite.

Book Reviews

The Bible in Pastoral Care
by WAYNE E. OATES
(Reviewed by Rachel Henderlite)

The importance of personal counseling in the total work of the church has long been in the consciousness of the Christian pastor. The pastor's study has traditionally been the scene of confession and healing. However, in recent years with the flood of literature setting forth counseling techniques and with the increasing recognition that the pastor can assume the responsibility for emotional healing along with the psychiatrist, pastors have felt called upon to equip themselves for this responsibility through careful study and critical analysis.

For men who are trained primarily as preachers with a gospel to

proclaim, some of the newer literature of counseling is disturbing. Accustomed to speak positively from the pulpit, the preacher believes that the very message holds the cure for men's ills. The suggestion of the "client-centered" therapist that the solution lies within the client, or within the personal relationship of client and therapist—that, indeed, the function of the minister–counselor is to listen rather than proclaim—appears foolish and even sacrilegious. Such a suggestion seems in fundamental opposition to the Christian conviction that salvation is from God and is mediated through the Word. A minister trained to proclaim the Word may actually feel guilty of apostasy if he does not express verbally to his client the Christian message about God and man, about sin and salvation.

Wayne Oates is concerned with this problem in his small volume *The Bible in Pastoral Care;* and because he is, the book will be widely read and appreciated. The stand he takes will assist many pastors to study the role of the pastor as counselor.

Dr. Oates understands the role of the church as pastoral rather than legal. He sees clearly the importance of emotional factors in religious understanding and commitment, and the significance of interpersonal relationships in both the cause and the cure of emotional tensions. Thus he stands with the person-centered school of counseling in insisting that all religious teaching as well as pastoral counseling shall be person-centered.

But he also indicates that the Bible itself contains not only words of healing but also a concept of personality which is essentially different from that of the secular therapist. The person as presented in the Bible emerges into meaningful existence, not merely by achieving insight and assuming responsibility for himself, but only in relation to the purpose of God for him. "The task of the pastor seems to be that of weaving the teaching materials of the Bible and the cherished memories of the ongoing Christian community of the church into the spiritual pilgrimages of individuals as they have to live and face life" (p. 65).

The author does not develop the concept of the self on which this thesis rests. Perhaps that is another book. The task of this one is more immediately practical. As he states it, the task is to give "specific, detailed, and positive suggestions to the average pastor as to the use of the Bible in pastoral care and personal counseling" (p. 12). This he does admirably in six chapters: "The Symbolic Use of the Bible," "Legalism and the Use of the Bible," "The Bible and the Pastoral Care of Children," "The Bible as an Interpreter's Guidebook," "The Bible as a Book of Comfort," "The Bible as an Aid to Prayer."

As a teacher, I find chapters three and four on the care of children

and on interpretation particularly helpful. As a counselor, I get great value from chapters one and two, in which the author points out the devastating effect of the wrong use of the Bible. As a pastoral visitor, I value chapters five and six with their specific suggestions for using the Bible in meeting people's need for comfort and for increased awareness of God.

Wayne Oates is assistant professor of Psychology of Religion and Pastoral Care at the Southern Baptist Theological Seminary. His earlier book in this field, *The Christian Pastor,* has been well received, and he is known as a competent teacher and counselor. This present volume makes a contribution to the field of pastoral work in two ways: by challenging the assumptions of client-centered counselors; and by indicating in clear and direct fashion some of the ways in which the Bible may be used redemptively in the work of the pastor.

Philadelphia, The Westminster Press, 1953. 127 pp. $2.50.

God's Order: The Ephesian Letter and This Present World

by JOHN A. MACKAY

(Reviewed by James W. Carty, Jr.)

Dr. John A. Mackay, president of Princeton Theological Seminary, contends that the Ephesian letter *"provides truth with a lilt"* that can adequately confront the music of Marxism.

"No doctrine, however true, that does not have a lilt to it can meet modern Marxism with its crusading passion," he affirms.

The book is based on the Croall Lectures presented by Dr. Mackay at the University of Edinburgh during January 1948. He prepared the book while in Mexico and Texas.

Dr. Mackay interprets "God's order" as "the essential structure of spiritual reality, which has its source in God and whose development is determined by the will of God." He thinks this organization is set forth best in Paul's Ephesian letter, his maturest and greatest writing.

The author says the order of God now is present, even if imperfect, in the Christian church, termed the "integrating center and pattern" of man.

Total spiritual disorder is present in the great rift. Its transcendental form concerns the devil, powers, and principalities. Its historical form occurs when sinful man tries to possess the world, to have rather than to be.

God's solution is for man to establish a relation with Jesus Christ, the "new center of spiritual unity," contends Dr. Mackay.

The author spells out the meaning of being "new men in Christ." He discusses grace, faith, peace and good works as related aspects of this discussion.

"Out of his fullness," Christ provided gifted men. "The secret of Christian thought and life consists in the constant maintenance of

loseness to Jesus Christ," Dr. Mac-ay says.

He lists four imperatives of Christian living: Walk in the light; opy God; learn Christ; and be filled with the Spirit. For "nothing great has been ever accomplished in the ecular or religious order except by ouls aflame."

New York, The Macmillan Co., 1953. 214 pp. $3.00.

Book Notes

by Dorris Booth Adams

The Olive Pell Bible

by Olive Bigelow Pell

The work of Olive Pell (Mrs. Herbert Pell), this volume consists of selections from both the Old and New Testaments (King James Version). A shortened Bible, eliminating many sections, retaining without alteration, revision, or comment those portions which in the mind of Mrs. Pell contain the most vital and spiritual messages. Over half of the book is devoted to the New Testament. A very convenient, attractive "shortened" Bible.

New York, Exposition Press, 1952. 381 pp. $3.00.

Sermons on the Parables of Jesus

by Charles M. Crowe

Simply but inspiringly written are these fifteen sermons on as many of the best-known parables of Jesus. Mr. Crowe succeeds in his effort to give a fresh interpretation in terms of modern living to the familiar yet still puzzling parables. He does this largely by the use of a wealth of pertinent illustrations which "point up" the heart of the parable in a very effective way. The depth of understanding of the author himself makes this a wise and heart-warming book.

New York and Nashville, Abingdon-Cokesbury, 1953. 186 pp. $2.50.

Here's a Faith for You

by Roy M. Pearson

A stimulating, readable, and helpful little volume of sermons by the pastor of Hancock Congregational Church, Lexington, Mass. Fresh material drawn from life without too many platitudes.

New York and Nashville, Abingdon-Cokesbury, 1953. 155 pp. $2.00.

Four Prophets of Our Destiny

by William Hubben

A very timely and unique summing up of the lives and thoughts of four outstanding European thinkers: Kierkegaard, Dostoevsky, Nietzsche, and Kafka. The author was a native of Germany who was brought up as a Catholic but joined the Society of Friends. He fled to England when Hitler came to power, coming later to the United States.

This scholarly teacher at the George School has made a genuine contribution to those with a real interest in philosophy, psychology, and theology. Not exactly easy read-

ing—but stimulating and rewarding.

New York, Macmillan Company, 1952. 170 pp. $2.75.

Fight the Good Fight

by Robert Menzies

This book consists of eighteen stirring chapters exhorting and at the same time encouraging Christians of our day and age to fight the evils of the spirit. The theme is old, but the Scottish preacher seems to invest the familiar Scripture quotation with fresh life by reason of his own challenging approach to life as a battle in which the good soldier of Christ fights his way through faith to a victory, the reward of which is primarily spiritual peace. Reading the book through is a "call to battle" in itself, and most rewarding.

New York and Nashville, Abingdon-Cokesbury, 1953. 173 pp. $2.00.

The Enigma of the Hereafter

by Paul Siwek

Previously written for students of philosophy. Written by a professor at Fordham University. An attempt to give in one volume an abbreviated history of the theories of the reincarnation of souls from earliest religions to the Theosophists and Spiritualists of more recent times.

New York, Philosophical Library, 1952. 140 pp. $3.00.

Knight of the Burning Heart

by Leslie F. Church

A stirring book based on events in the life of John Wesley. Written by a well-known and popular British Methodist minister and writer. This book will give Methodists a discussion of their great founder and portrays vividly for all Christians the impact on history of a dedicated and radiant evangelist.

New York and Nashville, Abingdon-Cokesbury, 1953. 185 pp. $1.75.

Here's How: Stories That Give the How of Christianity

Fifteen of these twenty-five stories from everyday life are grouped under three headings: how to find God; how faith works on the job and how spiritual healing comes. The concluding ten unusual stories deal with marriage, the use of the Bible, and how to bring a nation to God.

All of these articles have one element in common—they all came out of life and experience. Each

ontributor has written about some-ing that *has happened*. Better an ance of experience than a ton of eory, especially in the things of e Spirit!

ebanon, Penna., The Sowers Printing o., 94 pp. $.50.

The Superstitions of the Irreligious

by George Hedley

Written by a college professor nd chaplain.

A unique approach to the prob-m of religious illiteracy and mis-nderstanding found not only on ollege campuses but almost every-here else. The "superstitions" are eally "inadequate understandings." religion itself has almost become religion for many who have failed grasp the realities of religious ith and understanding.

lew York, The Macmillan Company, 951. 140 pp. $2.50.

The Resurrection and the Life

by Leslie D. Weatherhead

A ringing reaffirmation of the hristian faith in immortality in the rceful style of the well-known pas-r of City Temple, London. A mall volume of sixty pages. Ex-ellent for Lenten reading.

lew York and Nashville, Abingdon-okesbury, 1953. 60 pp. $1.00.

Lord of All

by John Trevor Davies

Twelve sermons by a popular ritish preacher. A forthright ap-peal to nominal Christians to accept a more complete loyalty to Christ in all areas of life.

Subtitle—"the claims and the gifts of The Living Christ." Good Lenten reading for those who are not reticent about having their complacency disturbed.

New York and Nashville, Abingdon-Cokesbury, 1953. 175 pp. $2.00.

Divine Direction or Chaos?

by Charles H. Lee

A defense of Christian Science and the metaphysical ideas of Mary Baker Eddy, by a civil engineer whose background of training was in the field of the physical sciences.

New York, Philosophical Library, 1952. 98 pp. $3.00.

Faith That Works: True Stories About Ordinary People

Here we have nineteen stories about ordinary people who have had extraordinary experiences. It starts off with the fascinating study of a railroad station porter and closes with sound, homely counsel on how to love garden variety people. The stories that are told are "good news." The people who tell them come from various countries. We find here a good illustration of Dr. Hocking's maxim that religion becomes universal at the point where it becomes most peculiarly personal.

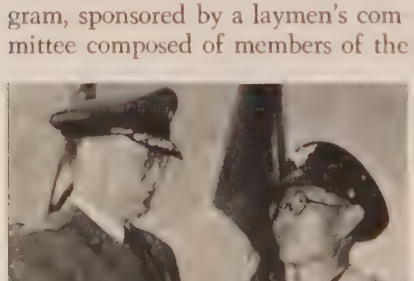
Lebanon, Penna., The Sowers Printing Co., 94 pp. $0.35.

NEWS BRIEFS

GENERAL

The 100-ton bronze replica of the historic Iwo Jima statue is nearly completed, and plans are under way to install the memorial somewhere in the Washington, D.C., area in 1954. On the interior walls of the base of the statue, which is to be 110 feet high, will be inscribed the names of marines killed on active duty since 1775.

The annual nonsectarian program "Religion in American Life" has begun to organize for its 1953 campaign in November. The program, sponsored by a laymen's committee composed of members of the three major faiths and supported b 24 national religious bodies, seek to increase attendance and suppor for churches of all faiths. Campaig literature will be mailed by civi and service clubs, sent out as in serts with business statements fron local firms such as banks and store and displayed as posters and ca stickers. Radio news broadcasts wi support the program, and loc newspapers will carry articles r porting on the progress and resul of the campaign.



U.S. Air Force Photograph

Charles I. Carpenter (left), U.S. Air Force Chief of Chaplains, signifies the establishment of a Chaplains Corps within the Republic of Korea Air Force as he bestows a stole on S. K. Choi, chief of the new ROKAF organization.

An underground chapel, b lieved to be the only one along th Korean front, has recently bee completed by soldiers of the 17 Army Ordnance Medium Mai tenance Company. Constructed native timber and logs, the chap is 40 feet long and 20 feet wi and seats about 80 persons. Cha lains **Charles Goss** and **Lisle Ba tholomew** took part in the dedic tion service.

A Peter Marshall Foundatio is to be established at Columbi Theological Seminary, Decatu Ga., in honor of the late chapla of the United States Senate. T foundation will be for the purpo of setting up the Peter Marsh chair of homiletics at the semina

U.S. Army Photograph

Supervisory chaplains representing the continental U.S. armies, the major overseas commands, the Chaplains School, and the Chaplains Board at their meeting with Ivan L. Bennett and his staff, where they discussed current problems, personnel recruitment, training, and assignments.

rom which the Presbyterian min-ster graduated in 1931.

The life of John Wesley and the life of Martin Luther have been produced in full-length mo-ion pictures by the Methodist Commission on Radio and Film and the National Lutheran Council, respectively.

Copies of the Revised Standard Version of the Bible are being placed in lounge cars of all trains of the Texas and Pacific Railway Company. The action results in large part from public response to the railroad's advertising campaign last year stressing the theme of faith.

The "Heifer Project" of Church World Service has sent over 12,000 head of livestock to 21 countries since the first shipments were made to Europe in 1947. A recent shipment to Korea included 600 cases of hatching eggs, 297 pure-bred hogs, and 95 Saanen goats.

The establishment of trust funds for children fathered by American soldiers in Japan has been authorized by Lieut. Gen. Otto P. Weyland, Commanding General of the Far Eastern Air Force. Under this plan, the funds, which constitute the contributions of GI's at army chapel services in Japan, are to be administered by Protestant and Catholic committees with the help of chaplains and missionaries serving in Japan.

A vote to discontinue designations of race for its Negro and Mexican mission congregations was passed by the American Lutheran Church at its twelfth biennial convention. These mission congregations will henceforth be designated in the same way as other churches

U.S. Marine Corps Photograph

A typical overflow congregation of marines attending church at the 1st Marine Division Headquarters Chapel in Korea. Lonnie W. Meachum is the division chaplain.

of the denomination: by city, name of congregation, and name of pastor, whenever this can be done.

"LeTourneau's Ark" sailed on its second missionary voyage to Africa, loaded to the gunwales with a cargo of heavy machines to carry out the mechanized farming program in Liberia, set up by R. G. LeTourneau, industrialist and evangelist, on a 500,000-acre tract leased from the Liberian government. The "ark" is a war-surplus Navy landing craft purchased and converted by Mr. LeTourneau for the project.

The UN has helped increase good will in Spanish-speaking countries by voting to make Spani ish the third working language o the Economic and Social Council

$71,000 for amputee children i Korea—this sum raised by officer and men of the Army I Corps i Korea will be administered b Church World Service, of the Na tional Council of Churches, for th rehabilitation of these handicappe youths.

A railway coach has been re modeled into a chapel to serv American personnel stationed a sixty-seven places along the Korea National Railroad. This project similar to the plan followed i France during World War II whic made it possible for chaplains t reach troops on duty in small d tachments along the railway.

The Grave of the Unknow Sailor will be built at Pearl Harb by the Disabled American Veteran The memorial, to include thr chapels, will look out toward th partly submerged hulk of the battl ship "Arizona," sunk on Decemb 7, 1941.

Food shipments to thirty-thr countries in Europe and Asia ha been sent by the Christian Ru Overseas Program of the Chur World Service, an agency of t National Council of Church More than $7,000,000 is bei asked of Protestant and Eastern O

odox churches for the 1953 pro-ams of relief and reconstruction.

A new high in membership—180,428—was reached by the Methodist Church in the United States during the past year. The 23,225 reported members overseas ring the total membership of the Methodist Church to 10,003,653.

DUCATION

Home correspondence courses the Christian religion are avail-ble to layman of the Methodist hurch, according to M. Earl Cun-ngham, director of the Methodist oard of Education's leadership hining department. More than irty courses are offered at nomi-l cost, with or without review and ritten comments by instructors.

A collection of manuscripts re-ting to Woodrow Wilson has en presented to the Library of ongress by Dr. James H. Taylor, stor emeritus of the Central Pres-terian Church, Washington, .C. Woodrow Wilson attended is church while serving as Presi-nt of the United States.

Ten selected books are being stributed among children of all iths by the Cleveland Round able of the National Conference Christians and Jews as part of attack on the roots of prejudice children. Through the distribu-on of these books, which contain mple stories showing the cultural ckground of various people, the Cleveland group believes that it has found an effective weapon against racial prejudice.

FOREIGN

Southern Baptists in Japan expect to begin operating a new hospital in Kyoto within six months. Dr. James Satterwhite, missionary doctor who came to Japan for this work, was elected superintendent.

Applications from 22,500 persons have been received for Bible correspondence courses which the

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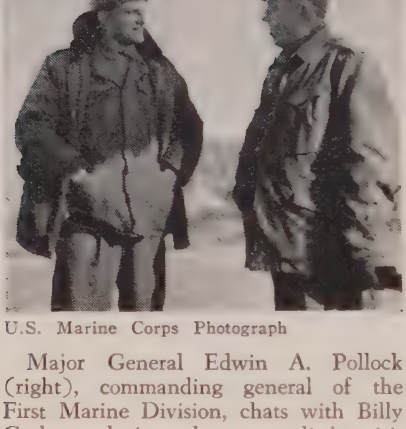
D. Stewart Patterson (left), executive secretary of the Methodist Commission on Chaplains, bids *bon voyage* to Bishop Gerald H. Kennedy of the Methodist Church as he leaves Washington en route to Germany and France to conduct a preaching mission for the U.S. Air Force personnel. Charles I. Carpenter, Chief of Air Force Chaplains, accompanied Bishop Kennedy to Europe.

U.S. Air Force Photograph



U.S. Marine Corps Photograph

Major General Edwin A. Pollock (right), commanding general of the First Marine Division, chats with Billy Graham during the evangelist's visit with troops in Korea.

Christian Press of Tokyo is promoting to encourage evangelism throughout Japan.

The hundredth anniversary of the arrival of Commodore Perry was celebrated throughout Japan last month. Festivities began July 14—the date when Commodore Perry landed at Kurihama (1853). A "Centennial Train" depicted the nation's progress in arts and industry throughout the century.

PERSONALITIES

Willard M. Wickizer, Disciples of Christ minister and head of the Division of Home Missions of the United Christian Missionary Society, was elected chairman of the General Commission on Chaplains April 9. He succeeds Stewart M. Robinson, who served as chairma for two years.

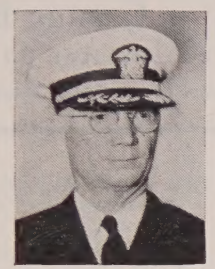
Clarence E. Macartney, wh has served the First Presbyteria Church, Pittsburgh, Pa., for mor than a quarter of a century, retire from the ministry July 1.

Alcwyn Lloyd Roberts, religiou educator and church administrato associated with the Presbyterian U.S.A., Board of National Mission for nineteen years, has been name general director of the Commissio on General Christian Education the National Council of Churche Among his immediate concerns w be development of curriculum su gestions for Sunday schools co ducted by 41 member denomin tions of the Division and by milita chaplains.

Oscar A. Benson, president the Augustana Lutheran Church, the new president of the Nation Lutheran Council, co-operati agency of American Lutheranis Dr. Benson succeeds Dr. Lawren M. Stavig.

Marshall C. Dendy, pastor the First Presbyterian Church, C lando, Fla., and prominent lay lea er, has been appointed execut secretary of the Board of Christi Education of the Presbyteri Church, U.S. As executive sec tary, Mr. Dendy will be an ex-c cio member of the General Co mission on Chaplains.

HAPLAINS



Henry Mans-eld, who en-red the Navy a chaplain ctober 1925, ssed away in pril at the .S. Naval ospital, Brem-on, Washing-n. Chaplain Mansfield was riously injured in an automobile cident in December 1952 and re-ained in the hospital until the ne of his death.

During his 27 years as a Navy aplain he served on the U.S.S. Henderson," U.S.S. "Relief," .S.S. "Arkansas," and U.S.S. Holland." He was with marines at rris Island, S.C., and Camp El-t, Calif.; was division chaplain of e 1st and 2nd Marine Divisions; d served as brigade chaplain in icaragua.

At the time of his accident Chap-n Mansfield was district chaplain the 13th Naval District, where had been located since 1949.

Patrick J. Ryan, acting deputy ief of chaplains, has been pro-oted to brigadier general.

Truman D. Twait has the dis-nction of being the first ex-sub-ariner to attend the chaplains' doctrination unit of the Naval hools Command, Newport, R.I. During World War II, from 1943 to 1945, he was a petty officer aboard the U.S.S. "Guavina" (SS 362) serving as a member of the auxiliary engine crew when submerged and a deck gunner during surface fighting. He was awarded the Submarine Combat insignia for his participation in six successful war patrols.

Before his return to active duty this year as a chaplain, Twait served as pastor of the Lakeland Baptist Church, Lakeville, Ill.

Jesse H. Crossett reports that a daily Bible reading group has been organized at the Hardy Barracks Chapel in Tokyo. A reader, who serves for a week, reads a chapter of the Bible each day; prayers are said, and the audience participates in a discussion. The program was instituted by **William E. Austill,** supervisory chaplain.

The following men have been recognized for outstanding service in Korea recently: **Noah McDowell** was awarded the Bronze Star Medal with Combat "V"; **John F. Gaertner** received the Legion of Merit; **Daniel W. Fielder,** the Oak Leaf Cluster to the Commendation Ribbon; **Willard M. Justice,** the Commendation Ribbon with metal pendant; **John L. Strube, Jr.,** the Commendation Ribbon; and **Donald E. Lewis,** the Oak Leaf Cluster to Bronze Star. **Maurice D. Swisher** and **Frederick E. Morse** were awarded the Bronze Star.

YOU ARE INVITED • Coming Events of Interest to Chaplains

Events are listed by time, place, name, and address for obtaining information

July 30-Aug. 2: Syracuse, Ind.; **Indiana North Conference (EUB)**; 1900 Knott Building, Dayton 2, Ohio

July 30-Aug. 6: McCall, Idaho; **Episcopal Adult Conference**; A. E. Asboe, 755 N. Arthur Ave., Pocatello, Idaho

Aug. 1-8: Green Lake, Wis.; **National Recreation Laboratory** and **National Conference of Ministers and Evangelism**; American Baptist Assembly, Green Lake, Wis.

Aug. 2-8: Healdsburg, Calif.; **Episcopal Christian Leaders Conference**; Canon Guilbert, 1055 Taylor St., San Francisco, Calif.

Aug. 2-9: Jennings Lodge, Ore.; **EUB Summer Assembly**; 1900 Knott Building, Dayton 2, Ohio

Aug. 3-6: Redlands, Calif.; **Pacific Southwest Audio-Visual Workshop**; 79 East Adams St., Chicago 3, Ill.

Aug. 3-7: Spruce Creek, Pa.; **Mid-Atlantic Audio-Visual Workshop**; 79 East Adams St., Chicago 3, Ill.

Aug. 3-8: Frontenac, Minn.; **United Adult Conference**; Minn. Council of Churches, 122 W. Franklin, Minneapolis, Minn.

Aug. 4-6: Knoxville, Tenn.; **Tennessee Conference (EUB)**; 1900 Knott Building, Dayton 2, Ohio

Aug. 4-13: Mt. Gretna, Pa.; **Mt. Gretna Adult Camp (EUB)**; 1900 Knott Building, Dayton 2, Ohio

Aug. 8-15: Green Lake, Wis.; **National Missions Conference** and **Young Adult Family Camp**; American Baptist Assembly, Green Lake, Wis.

Aug. 5-16: Sebewaing, Mich.; **EUB Summer Assembly**; 1900 Knott Building, Dayton 2, Ohio

Aug. 9-15: Geargart-by-the-Sea, Ore.; **Episcopal Clergy Conference**; Bishop's Office, 1234 NW 23rd Ave., Portland 10, Ore.

Aug. 10-16: Milford, Neb.; **EUB Summer Assembly**; 1900 Knott Building, Dayton 2, Ohio

Aug. 10-15: Prescott, Ariz.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

Aug. 10-28: Indianapolis, Ind.; **Religious Radio-TV Workshop (NCC)**; Broadcasting Film Commission, 220 Fifth Ave., New York 1, N.Y.

Aug. 12-16: St. Mary's, Ohio; **Ohio Sandusky Conference (EUB)**; 1900 Knott Building, Dayton 2, Ohio

Aug. 13-19: Ridgecrest, N.C.; **Southern Baptist Chaplain's Retreat**; 161 Spring St. NW., Atlanta, Ga.

Aug. 14-16: Tuscaloosa, Ala.; **Presbyterian U.S. Men's Conference**; Presbyterian Building, Richmond, Va.

Aug. 13-20: Santa Cruz, Calif.; **Southern Baptist State Assembly**; 161 Spring St. NW., Atlanta, Ga.

Aug. 15-22: Green Lake, Wis.; **Christian Education Workers Conference** and **Religious Drama Workshop**; American Baptist Assembly, Green Lake, Wis.

Aug. 17-20: Huntington, W.Va.; **West Virginia Conference (EUB)**; 1900 Knott Building, Dayton 2, Ohio

Aug. 17-21: Pueblo, Colo.; **Rocky Mt. Audio-Visual Workshop**; 79 E. Adams St., Chicago 3, Ill.

Aug. 26-30: Findley Lake, N.Y.; **EUB Conference (EUB)**; 1900 Knott Building, Dayton 2, Ohio

Aug. 29-30: Evergreen, Colo.; **Episcopal Men of Colorado**; M. Lewis Mallory, Evergreen, Colo.

Aug. 29-30: Montreat, N.C.; **Presbyterian U.S. Men's Conference**; Presbyterian Building, Richmond, Va.

Aug. 31-Sept. 5: Green Lake, Wis.; **International Audio-Visual Workshop**; 79 East Adams Street, Chicago